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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to *the Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 14.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Rev. GEORGE CARTER.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11, Rev. J. ARTHUR PEARSON; 6.30, Rev. D. DELTA EVANS.
 Forest Gate, Upton-lane, 11, —; 6.30, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. G. LANSDOWN.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Mr. R. SORENSSEN.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church 11, Mr. STANLEY MOSSOP; 6.30, Mr. C. A. PIPER.
 University Hall, Gordon-square, W.C., no service. Service will be resumed on September 21.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 AMBLESIDE, The Knoll Chapel, Rydal-road, 11, Rev. D. WALMSLEY, B.A.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN Row, 10.45 and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. E. JENKINS.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. G. CADMAN.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDRAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Mr. PERCIVAL CHALK.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIR, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

PHELPS.—On September 8, at Beechcroft, Holywood, Co. Down, to Rev. and Mrs. G. Leonard Phelps, a son.

MARRIAGES.

ISAACS—BAIN.—On September 9, in the Unitarian Church, Bournemouth, by the Rev. H. Gow, of Hampstead, George Henry, only son of Charles Isaacs, J.P., Branksome Park, to Ida Frances, younger daughter of Thomas Bain, Bournemouth.

ORRETT—GARRETT.—On Sept. 6, at the Old Meeting Church, Birmingham, by Rev. J. M. Lloyd Thomas, Wm. Henry George, only son of Wm. Orrett, of Chester, to Esther Jane, eldest daughter of W. H. Garrett, of Wrexham.

DEATHS.

HAYLINGS.—On August 23, at her residence, 1, Lansdown-parade, Cheltenham, Emma Haylings, widow of the late William Haylings, aged 80 years.

WAITE.—On September 7, at 18, Watling-street, Gillingham, Kent, Martin Waite, late of Manchester, aged 65 years.

Situations

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	579	CORRESPONDENCE :—		MEETINGS AND GENERAL NEWS :—	
VERSES : The Captive	580	The Care of the Feeble-minded	586	The Scottish Unitarian Association	589
AN OXFORD MEDITATION	580	The Gothenburg System	587	Cruelty to Children	589
LIFE, RELIGION AND AFFAIRS :—		BOOKS AND REVIEWS :—		The Social Movement	590
Archbishop Laud as a Rationalist	581	The Righteousness of God	587	NEWS OF THE CHURCHES	590
The Withholding of Gifts	583	Literary Notes	588	NOTES AND JOTTINGS	590
Men's Workshops	584	Publications Received	588	OUR CHESS COLUMN	592
A Presbyterian Worthy.—IV.	585	FOR THE CHILDREN :—			
Bernard Shaw and the Playgoer	585	All Among the Heather.—II.	588		

* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

SIR OLIVER LODGE'S presidential address to the British Association on Wednesday evening of this week was worthy of the occasion. He is known everywhere as a great scientific man, and at the same time as a convinced believer in the fundamental truths of religion. He does not keep religion and science in separate compartments, as Faraday did. In the case of Faraday it was unavoidable. The extreme orthodoxy of his religious position could only be preserved by keeping it in strict isolation. With Sir Oliver Lodge, on the other hand, science is part of religion, and religion welcomes science as a friend. He condemns the hard dogmatism of the older materialistic science on behalf of a larger and a more reverent attitude. He believes in the possibility of some knowledge of the unseen and the spiritual, and at the risk of irritating some members of his audience he expressed his conviction that there was scientific proof of the existence of life after death. The title of his address was "Continuity," and this title not only well expressed the particular subject of his address, but the permanent groundwork and principle of his life and thought. He is a scientific man who does not confine himself to the laws of matter. All the various aspects and sides of life are for him in relation; the things of religion are not outside and apart from the studies of science. Whether we agree with him or not as to his conclusions, we should all reverence the spirit, and welcome the catholic sympathy of his work and thought.

* * *

PRINCIPAL FORSYTH, in a striking article in last Saturday's *Westminster*, deals with

a prevalent complaint of labour leaders "that the Christian Church has not shown in the past that sympathy with the conditions of labour, and the aspirations of labour, which it ought to have shown." Catholic Protestantism, he asserts, holds "that man can never be heartily right with man till men are fundamentally right with God." "Must the Church," he asks, "fail with the public if it do not adopt the programme, or at least the principle, of a particular political or economic party, whose proposals are matters of the keenest division among people equally godly, competent, and public-minded? Must the Church get out of the world's way if she do not go down into the party arena on that side in a tussle for power?" "The Gospel," says Dr. Forsyth, "must begin by moralising the soul before it can make it either worthily æsthetic or sympathetic." It must teach "that the great end is not a social order wherein dwelleth happiness, nor a scheme of universal comfort. The aim is a moral personality, re-made from a moral centre on a universal scale." "The society which is the first concern of Christianity, and indeed of religion, is the society its Gospel directly created—the Church. Its rule is not statutory but moral: not institutional but inspirational." Dr. Forsyth is nothing if not antithetical, but behind the antitheses there is a feeling of the Church idea, and of the moral authority of the Church, which is well worth the consideration of Nonconformists.

* * *

LORD LOREBURN sends a very striking and important letter to the *Times* of Thursday, urging the desirability of a conference between the Government and the Opposition leaders on the subject of the Home Rule Bill. The *Times* says it is "a public confession that as a permanent solution the Irish policy of the Government is indefensible." This is not true,

and marks an unfortunate attempt to make party capital out of a most statesmanlike effort towards peace. Lord Loreburn recognises, as every thoughtful supporter of the Government must do, that serious disturbance may follow the passing of the Home Rule Bill. He recognises still more clearly that much worse disturbance would result if, by any chance, Home Rule were defeated and the hopes of the Irish destroyed. He desires a conference on the basis of the acceptance of some kind of Home Rule. He sees danger in the success as in the failure of the present Bill. Mere party triumph on either side may lead to most serious consequences. A conference of the leaders who desire a peaceful solution more strongly than party aggrandisement is, at any rate, worth trying. The temper and spirit of Lord Loreburn's letter is worthy of the best traditions of English statesmanship. We cordially commend and admire his attempt.

* * *

THERE has been a good deal of discussion lately as to the wisdom of the Libraries' Association in restricting the circulation of certain novels which they regard as unwholesome. The danger of such action is that it gives an opportunity to the authors to protest, and thus affords them an advertisement. If, in the judgment of the Libraries' Association, a book is really harmful, we think it would be better that they should refuse to have anything to do with it rather than that they should place it on a special list to be lent only if asked for. On the other hand, if a book does not reach this degree of badness, we are inclined to believe it would be better not to draw any attention to it. A policy of pin-pricks is generally feeble. If a thing is really bad let it be suppressed with reticence and firmness. If it is not bad enough for this, we believe in a let alone policy so far as specific books or people are concerned. Mild per-

secution is a fine advertisement and a tonic to the persecuted. There is great need of plain speaking and stern condemnation towards the tone of some of the articles and novels published recently, but we doubt whether it is always desirable to draw attention to the particular writings in question. Like a whipping top, they only circulate the faster under castigation. A little persecution, like a little knowledge, is a dangerous thing.

* * *

MR. RABINDRANATH TAGORE sailed from Liverpool last week after a visit of some fifteen months to the Western world. Although a small gathering of English friends met to bid him farewell on the night before he left London, and again to see him off the next day, he departed almost as quietly as he came; but he has accomplished a noble work during his sojourn in our midst, which will, we believe, be of incalculable benefit both to England and to India. He has brought not only the imagination of a poet but the wisdom of a seer to bear upon the varied problems of civilisation, and shown us very clearly wherein lies the difference between the mental and spiritual outlook of the East and the West. This difference, with all that follows from it, must continue; it is a foolish mistake to suppose that we can ever work out our salvation on precisely the same lines; but there is the possibility of a deeper fellowship between all who have passed over the boundaries of a narrow patriotism into that realm of consciousness where the lower self is absorbed in the greater self of goodness and love.

* * *

MR. TAGORE has felt very acutely our need of peace and tranquillity, the absence among us of a unifying conception of life; but at the same time he acknowledges that our passion for social service, and the readiness of people of no exceptional ability or position to work for the common good, is something which is lacking in his own country. Our error seems to lie, not in our intentions, but in our restless methods and too-strenuous activities. Over and over again he reminded us in the course of his lectures that the misery and discontent of the modern world was the result of its impatience to acquire material wealth, to "conquer" and "subdue" nature (as if it were something apart from ourselves), to substitute for the quiet strength of the soul which knows how to keep its serenity amid all the bustle and noise of the modern world, a disposition to be always excited about some great scheme, some fresh discovery, or some new possession. "In such a condition our successes are our greatest failures and fulfilment of our desires leaves us poorer." We live in a state of civil war "behind barricades,"

and "in civilisation which is selfish our homes are not real homes, but artificial barriers around us." But the universal spirit is waiting to crown us with happiness if we will only submit to its sovereignty, realising "that our individual self is not the highest meaning of our being, that in us we have the world-man who is immortal, who is not afraid of death or sufferings, and who looks upon pain as only the other side of joy."

* * *

THIS is the teaching of a serene optimism to which very few can attain, but it is not too much to say that it has started new currents of thought and idealism in our country which may affect not only the destiny of individuals, but our relations with India and the future of the Empire as a whole. We are responsible for the government of India, and for the happiness and prosperity of her vast population; but we must bring to the task of administration a certain humility as well as the consciousness of power—a disposition to learn what this great country has to teach us as well as a desire to force our ideas upon her, together with a sympathetic understanding of the national aspirations which are already waiting to be directed into fruitful channels, if we would acquit ourselves honourably and redeem the promises which have been made in the past. In this work we have been greatly helped by Mr. Tagore, who has entered into fellowship with our religious philosophers, men of letters and administrators, revealed to us the conceptions of God hidden in the scriptures of the East, enriched our literature with translations from the exquisite lyric poems which made him famous in India long before we heard his name, and shown us with perfect simplicity how we can obtain that inner peace which the world can neither give nor take away.

* * *

MANY people will note with disappointment that there has been an increase in the total expenditure of Boards of Guardians in England and Wales amounting to £250,131 up to September 30 in last year as compared with the corresponding six months of the previous year. It was hoped that old age pensions and good trade would reduce the poor rate. This, however, has not taken place, and we doubt if there is any likelihood of it. Although the Report of the Poor Law Commissioners has not yet resulted in any special legislation, we believe it has had a moral effect. It has tended to increase the efficiency and energy of Boards of Guardians, especially in dealing with children. We believe that the increased expenditure means a real improvement in the work of Boards of Guardians, and that the community has gained from it far more than the slight extra expense involved.

THE CAPTIVE.

EARTH, air, and trees together planned
To give me up to Love's command.
The flowers in rings of sweet delay
Fettered my feet and made me stay;
Thereat a wood-song held my breath
And bound me helpless, mute as death;
My words were stolen from me there
And I left captive to the air;
Scarce might a throb beat from my heart
Defiance to the Captor's art;
At once mine eyes had lost their sight
And closed to earthly visions quite;
But waked, I know not how, saw through
The face of things and saw them new;
My thoughts, no longer mine, were given
To things that fly 'twixt earth and heaven;
With that a face came in a mist,
And eye held eye, and lip lip kissed,
And Love's bright self, through brake and
tree,
Flash'd on my soul and I was free.

H. M. L.

AN OXFORD MEDITATION.

To those readers of THE INQUIRER who take an interest in the training of ministers of religion, and in the presence of Manchester College amid the associations of an ancient University, a few reflections on the life of a student in Oxford may not be wholly unacceptable.

Students of high and serious character (although there have been some notable exceptions) generally look back upon the years spent at Oxford as a time of youthful gladness never to be repeated, a time of golden opportunity and enlarging life, when thought came surging up with all the sweet rapture of novelty, and hope stood on tip-toe to catch glimpses of coming wonders. Here in Oxford the genius of the place ought to bring to the sensitive young heart an inspiring dream, and touch the will with a quickened enthusiasm. The rush and stir of buoyant life, with all its eager anticipations; newly formed friendships; the play and collision of thought; opening vistas of knowledge, and the variety of character and mental tendency, must kindle whatever is finest in the disposition, and call forth the noblest efforts. This large association with a varied life, and the influence of companions who have higher graces of intellect or conscience than we can boast of, or who supplement our defects by gifts of a different order from

ours, often teach us more, and leave a more lasting impression, than the direct instruction of the class-room. And if at times the crowd repels us, striking too roughly some tender strings which will yield their sweetest music only to a gentle touch, it is easy to escape into solitude, and, while we wander among the beautiful surroundings of the city,

Where peaceful rivers, soft and slow,
Amid the verdant landscape flow,

where the distant scene faints away in delicate tints, and the sky, unfolding its liquid and changeful colours, woos the soul from earth, we can lose ourselves in meditation, and allow the quietude of nature to sink into our hearts, and bring us nearer to the peace of God.

Nor, unless we are very callous, can we be unaffected by the history of this venerable University, known centuries ago as the "Nursery of Arts," and one of "England's goodly beames." Its Colleges salute us from a gray antiquity, and, as we walk in their cloisters and gardens, the spirits of many of England's most illustrious sons gather around us, and whisper to us of high achievement, of searching thought, of patient toil, of religious consecration. And it is a great thing if veneration for the past be thus awakened in us, and, stripped now of their limitations and repulsions, the mighty dead speak to us from the far distance in the softened tones of their ideal life, and we hear only the heavenly chorus of praise and holy service. For us especially, who sometimes boast that we belong to the advancing wing of religious knowledge, and cast a pitying glance at those who are bound by the trammels of tradition, it is an unspeakable gain if we can catch some old-world dignity and grace, and learn to respect that conservative feeling which clings to ancient forms of thought and usage, around which reverence has twined its tendrils, and where love puts forth its richest bloom. It would not indeed be well to be led helplessly away by the mediæval charm which casts its spell over the place, and, in the still and lulling air of "that sweet city with her dreaming spires," to lose the bounding pulse and eager forward look of a later time; but it would be well to understand it, to sympathise with all its moods, and to cultivate in ourselves the deep and permanent aspirations of human nature to which it so strongly appeals.

But we must not forget that Manchester College also has its tradition, which takes us back to the time when

Englishmen butchered and oppressed one another for the glory of God, and neither party could believe that God's thoughts were higher, and his love more comprehensive than theirs. Our forefathers were driven out by the victorious faction, and forced to cultivate learning for themselves in desolate places; and, taught by experience, they refused any longer to bind the truth of God in human fetters, and began to seek for the abiding power of Christianity in a Spirit which was deeper than the changing forms of thought. Hence arose a habit of intellectual independence and veracity, and a sense of individual responsibility, which produced men of strong and manly character, who were ready to suffer for conscience' sake, and to bear witness, in face of a hostile world, to what they believed to be the truth. The freedom which they claimed for themselves they were eager to extend to others, and were always prominent advocates of popular rights, and especially anxious to remove all restrictions upon freedom of thought, and to resist every attempt to thrust the authority of priest or ritual between the soul and God. Accordingly they founded a line of Academies which, while endeavouring to preserve the highest standards of University learning, left their teachers and pupils absolutely free from obligation to foregone conclusions in the pursuit of that learning, and exacted from them fealty to truth alone. If, through human weakness, any sectarian aim ever crept in, it was a violation of their ideal; and while, through popular antipathy, they were forced within the limits of a small denomination, they felt within themselves a real communion with all saintly hearts, and cherished, as I trust we still cherish, the idea of a comprehensive fellowship, wide as the Spirit of Christ, and based on the freedom of the sons of God. Yet it is difficult to maintain in its simple purity this largeness of spiritual sympathy when it is practically refused on every side, and even preachers, who ought to be glad to address any audience that is offered to them, refuse to stand in a perfectly free pulpit, because it has been tainted by our occupancy. Hence some, reduced to silence because their deepest sentiments met with no response, became unduly reticent, and led their own lonely life, dreaming of a communion of saints, afar off, in some calm region, where the strife of parties was hushed, and all bowed down in humility and love before the one eternal Spirit. And others, more self-asserting, and resenting the intolerance

with which they were treated, developed a hard individualism, which cut them off from the full harmonious life of Christendom—strong, dutiful, convinced men, but nevertheless, with intellects which moved in a straitened course, and without that loving imagination which could interpret all the varied play of religious thought and emotion.

And now, the two lines of tradition, so long separated, have mingled in Oxford their confluent streams. It is for us to appropriate what is best in each, and so to attain to a fuller and more balanced humanity, and to realise in ourselves that catholicity, that superiority to all sectarian limitations, which was the inspiring ideal of the most distinguished among our predecessors. With that which claims to be independent of ancient restrictions, and continually expands in the light of growing knowledge, we must blend the sentiment which has come down from antiquity, and has gathered volume as the sacred treasure has been handed on from generation to generation, till we feel that we are only a little band amid the great company of the redeemed, and lose ourselves in that eternal life which abides beneath all the perishing forms that man's narrow understanding has given it. Circling round the central glory, which casts its light upon the face of each, we are being transfigured into the same image by the Spirit of the Lord; and at last, amid the varied play of ever enlarging life, we shall find that we are all one in the unity of brotherhood, for we shall have passed into the fulness of Christ.

JAMES DRUMMOND.

LIFE, RELIGION & AFFAIRS.

ARCHBISHOP LAUD AS A RATIONALIST.

MAN is a strangely many-sided being, and especially in the higher reaches of his nature. The age-long struggle between mysticism and rationalism is not alone to be found in different types of men, but may be seen in full play within the bounds of a single breast. No one man is wholly of either class, but has both these warring tendencies pulling him, as it were, in opposite directions. Archbishop Laud is looked on usually as the fountain-head of the mystical, symbolic, and authoritarian movement, which under the name of the High Church Party has practically captured the Anglican Church. And there was

much in his nature and life to support this view. But he was not wholly a mystic, or even what is commonly understood by the term Catholic. He was really, at heart, a rationalist, and this is clearly brought out by his Conference with Fisher, the Jesuit, in 1622, which took place before he had been Bishop of St. David's a year.

This Conference was a very famous one in its day. The Roman Church was making great efforts to gain over the upper classes of England, and among these the King's favourite, Villiers, Marquis of Buckingham, and his mother, the Countess of Buckingham, were wavering in their faith. If they had gone over, Charles, at that time Prince of Wales, would probably have accompanied them, and King James arranged this Conference between Laud and the Jesuit Fisher for the strengthening of Buckingham's faith. It seems to have had the desired effect, for at any rate Buckingham remained a Protestant.

The question with which Anglican theologians of that period were confronted was the claim of Infallibility on the part of the Roman Church, a claim which they themselves did not make for their own Church. Fisher unhesitatingly asserts its possession by his Church, and this forces Laud to ask what right he had to make such a claim. There is a great deal of fencing on both sides, and like most theologians they generally manage to conclude in the way in which they wish, rather than in the way prescribed by their premisses. But at heart the two combatants were in different camps, for the Jesuit, while accepting the infallibility of his Church by a personal act of faith, refuses to face the essentially individual and rational foundation of his belief, whereas Laud does face it, fully and fairly. Even in his "Epistle Dedicatory to the King," Laud complains of the Jesuit that "he, when we met, began with a great protestation of seeking the truth only, and that for itself. And certainly, truth, especially in religion, is so to be sought, or not to be found. He that seeks it with a Roman bias, or any other, will run counter when he comes near it, and not find it, though he come within kenning of it." Perhaps Laud's advice of this attitude in the pursuit of truth is a counsel of perfection. At least, it put him definitely on the rational side of the controversy, for the only judge in that court of appeal, where we "try the spirits, whether they be of God," is our own reason.

The Jesuit held that "all points defined by the Church are fundamental." But Laud retorts that if they were fundamental after definition by the Church they must have been fundamental before, and denies that they are so because the Church has defined them, their only real foundation being God Himself. Laud makes short work of the divine origin of Authority in the Romanist sense. "For full Church authority (always the time that included

the holy Apostles being passed by, and not comprehended in it) is but Church authority; and Church authority when it is at full sea, is not simply divine, therefore the sentence of it not fundamental in the faith." Why the time of the Apostles should be excepted he does not say, but it is strange to see how this legend of the Golden Age, of the "good old days" of faultless virtue, lingers in the human mind. If Laud had carried out the principle here laid down to its logical conclusion, it would have played considerable havoc with his unquestioning acceptance of Scripture and the Creed.

He accepts the Creed as fundamental, but does not say to which one he refers. However, his real authority is belief in the infallibility of the Scripture, to which he subordinates the Creed. Having thus disposed of the Authority of the Church, he attacks the problem of the Authority of Holy Scripture. This was the heart of his position, and the Protestant standpoint has seldom, if ever, been presented with more force and energy and at the same time more fairness and impartiality. The Jesuit had asked, How then do we know Scripture to be Scripture? Laud felt it was a dangerous question, and says he "did never love too curious a search into that which might put a man into a wheel, and circle him so long between proving Scripture by tradition, and tradition by Scripture, till the devil find a means to dispute him into infidelity, and make him believe neither."

He enumerates four methods of proof. The first, on which the Roman Church relied, was the tradition of the Church. But this resolved itself into a vicious circle, for the Church rested her authority on tradition, and tradition was believed on the authority of the Church. We needed "some authority that is absolutely divine," and he comes to the conclusion that this authority cannot be the Church alone. "For the Church consists of men subject to error; and no one of them, since the Apostles' times, hath been assisted with so plentiful a measure of the Blessed Spirit, as to secure him from being deceived." All the parts being fallible and liable to mistake, the whole cannot possibly be infallible in and of itself, and privileged from being deceived "in some things or other."

The second method of proving the Scripture divine was that of the "inward light" which Scripture itself affords. But Laud cannot allow this as a convincing argument. The Scripture nowhere tells us that it is infallible, and even if it did, its own evidence would be inconclusive, for "no created thing can alone give witness to itself and make it evident." He asserts that it is as probable to say the Scripture may be known to be the Word of God by its own light and lustre, as to affirm that a tradition may be known to be such by its own light, and adds grimly that this is "an excellent proposition to make sport withal, were this an argument to be handled merrily."

The third way of proving the authority of Scripture was by "the testimony of the Holy Ghost." This method finds no favour at all with Laud, as it led men to "look in vain after special revelations, and make themselves, by this very con-

ceit, obnoxious, and easy to be led by all the whisperings of a 'seducing private spirit.'" He asserts that "God never sent us by any word or warrant of His, to look for any such 'special and private testimony' to prove which that book is, that we must believe." Yet he accepts "a habit, or act, of divine infused faith," which he derives from the Holy Ghost. Yet the object of the faith must be credible, and private revelation is ruled out as an ordinary method of making the infallibility of Scripture credible. The question was one which had regard to the whole Church, and required evidence suitable for all, whereas the testimony of the "inward spirit" was neither felt nor seen by any but those who had it.

Having thus disposed of the first three methods, Laud asserts that "the last way, which gives reason leave to come in, and prove what it can, may not justly be denied by any reasonable man." Without grace it is not sufficient, but grace is never placed in any but reasonable men. He quaintly terms grace "the spiritual eye-water" which enables reason to see what otherwise it could not, but whose place was "never to blemish reason in that which it can 'comprehend.'" Reason was very general, and men were apt, do what they would, to seek for reasons why they believed, though once a belief had come their faith grew stronger than either their reason or knowledge, "and great reason for this, because it goes higher, and so upon a safer principle, than either of the other can in this life."

Thus, in the point in dispute, "the books called the Scripture are commonly and constantly reputed to be the Word of God, and so infallible verity to the least point of them. Doth any man doubt this? The world cannot keep him from going to weigh it at the balance of reason, whether it be the Word of God or not. To the same weights he brings the tradition of the Church, the inward motives in Scripture itself, all testimonies within, which seem to bear witness to it; and in all this there is no harm; the danger is when a man will use no other scale but reason, or prefer reason before any other scale. For the Word of God, and the book containing it, refuse not to be weighed by reason. But the scale is not large enough to contain, nor the weights to measure out, the true virtue and full force of either. Reason, then, can give no supernatural ground into which a man may resolve his faith, that Scripture is the Word of God infallibly; yet reason can go so high, as it can prove that Christian religion, which rests upon the authority of this book, stands upon surer grounds of nature, reason, common equity, and justice, than anything in the world which any infidel or mere naturalist hath done, doth or can adhere unto, against it, in that which he makes, accounts, or assumes as religion to himself."

Though, as in duty bound, he "set the mysteries of faith above reason, which is their proper place," yet he "would have no man think they contradict reason or the principles thereof. No, sure: for reason by her own light can discover how firmly the principles of religion are true; but all the light she hath will never be able to find them false." In short, "cer-

tainly God did not give this admirable faculty of reasoning to the soul of man for any cause more prime than this, to discover, or to judge and allow, within the sphere of its own activity, and not presuming further, of the way to Himself, when and howsoever it should be discovered."

Every science required postulates, and something had always to be taken for granted. If this was reasonable in the case of the sciences, why not also in theology, and what more suitable than to have "a text, a Scripture, a rule, which novices may be taught first to believe, that so they may after come to the knowledge of those things, which out of this rich principle and treasure are deducible?" Hence his conclusion is, "I yet see not how right reason can deny these grounds; and if it cannot, then a mere natural man may be thus far convinced, that the text of God is a very credible text."

This is how he sums up his argument: "Well, these are the four ways, by most of which men offer to prove the Scripture to be the Word of God, as by a divine and infallible warrant. And, it seems, no one of these doth it alone. (1) The tradition of the present Church is too weak, because that is not absolutely divine. (2) The light, which is in Scripture itself, is not bright enough; it cannot bear sufficient witness to itself. (3) The testimony of the Holy Ghost, that is most infallible, but ordinarily is not so much as considerable in this question; which is not, how or by what means we believe, but how the Scripture may be proposed as a credible object, fit for belief. (4) And for reason, no man expects that that should prove it; it doth service enough, if it enable us to disprove that which misguided men conceive against it. If none of these, then, be an absolute and sufficient means to prove it, either we must find out another, or see what can be more wrought out of these."

According to Laud, the Apostolic Church was infallible, but he gives no proof of this statement. It was evidently, to him, one of those axioms on which he asserted all our knowledge must be grounded. But he stoutly denies that the present Church is infallible. Its office was merely to lead men to Christ, and then, like the woman of Samaria, when they have found him, "they do more believe his words in Scripture than they do the Church which testifies of him."

In examining the proofs that the Scripture is the Word of God, Laud weakens considerably in his advocacy of reason, and does not seem to place it so high as he did at the beginning of the Conference, laying all the stress on "faith." Again he asserts that every science requires axioms, and the chief of these in theology is that the Scripture is of divine authority. Our assent to this is called faith, and "faith being of things not seen," would quite lose its honour, nay itself, if it met with sufficient grounds in natural reason whereon to stay itself." But yet he asserts that "faith is a mixed act of the will and understanding; and the will inclines the understanding to yield full approbation to that whereof it sees not full proof." This would appear to be an early statement of the modern doctrine of

the will to believe. But Laud treats reason more respectfully than this school of modern philosophy, for he makes the "understanding," which is of course essentially the rational part of our nature, a prime factor of faith.

As to the authenticity of the Scripture, he considers the evidence is as good as for any authors of like antiquity. With regard to their inspiration, even if the Apostles were living and should tell us "that they spake and writ the very oracles of God, yet this were but their own testimony of themselves, and so not alone able to enforce belief in others." Miracles, also, were not evident proofs, since they might be counterfeited, and were in any case "neither infallible nor inseparable marks of truth in doctrine."

In short, our assent to the proposition "that the Scripture is the Word of God," is grounded upon no compelling or demonstrative ratiocination, but relies upon the strength of faith more than any other principle whatsoever. "Blear-eyed reason" can see that there is a God, but to know what God is, that is "infinitely beyond all fathoms of reason." This was only to be attained by revelation, and once grant that revelation is necessary, then, either Scripture is that revelation, or there is none.

He sums up the reasons for our certainty "that the Scripture is the Word of God both by divine and by infallible proof," as resting on the tradition of the Church, on the light of Nature, and on the light of the text itself, "in conversing wherewith, we meet with the Spirit of God inwardly inclining our hearts, and sealing the full assurance of the sufficiency of all three unto us." His three proofs would appear to be essentially rational in their nature, and as he has already expressed his distrust of the "inward spirit" which is thus to meet the Holy Spirit, before "infallible proof" ensues, the foundations of its infallibility would appear to be very insecure.

The rest of the Conference is taken up with a discussion as to the infallibility or otherwise of the Roman Church, and whether it was possible to be saved outside that communion, which appears to have been the point of greatest interest to the Countess of Buckingham.

Laud was plainly a disciple of Richard Hooker, who so eloquently upheld the claims of Reason. Hooker's "Ecclesiastical Polity," and especially the first book, is saturated with the thought of Reason, which he considers to be the basal principle of all things. Laud compounded faith of the will and the understanding, and Hooker, in this reference, had already said, "To will is to bend our souls to the having or doing of that which they see to be good. Goodness is seen with the eye of the understanding. And the light of that eye is reason." "Reason," he further asserts, "is the director of man's will, by discovering in action what is good. For the laws of well-doing are the dictates of right reason."

Thus, both master and disciple were rationalists at heart, basing their religion on the assent of the "inward spirit," which worked through faith, informed by reason.

J. H. M. NOLAN.

THE WITHHOLDING OF GIFTS.

PERHAPS most of us think we know very clearly what would make us happy and satisfied if we had it at this moment. And there are impatient souls who knock loudly at heaven's gate each day that this, which is only a little thing, should be given them. They argue, God is our Father, and must therefore want us to be happy; at the moment we are not happy, but we know what would make us so, and we ask God to grant it, which presumably He can do; but He does not; He tantalises us with a deferred expectation. We begin to doubt His goodness. The first thing to doubt, however, is your own wisdom. If you were fully to receive that which at this moment would make you perfectly content, this moment would see the end of you. The condition of contentment would be the sepulchre of your soul. The happy circumstance would prove a lethal chamber. It is easier to define death, rather than life, in terms of adaptation to environment. If a living organism were to be perfectly matched with conditions answering fully to its every demand, that would be a life indistinguishable from death. The arrest of development would be complete, and there would be an end. A certain degree of adaptation is necessary, but the continuance of a progressive life requires that the adaptation should not be complete. Life persists just so long as the conditions fail to yield an absolute satisfaction. It is your inherent partial unfitness to conditions which gives you hope of any advance in life-place. Perfection is the legend written across the end of a *cul de sac*. Nature's perfections are her abandoned children. If God were to grant to you this moment that which would perfectly satisfy you as you are at this moment, it would be a kind of euthanasia. Of that untimely happiness you would die. The breath of life would pass from you in a sigh of contentment. And so with God there remains the love and the wisdom of unanswered prayers. The promised land is withheld. It is placed beyond the wilderness. Why is this? What is the meaning of these half-gifts, things given in promise, but withheld in realisation? A partial answer is ready on our lips. It is that the discipline of patience may make us worthy to possess the higher place. The promised land is the bigger home prepared for the bigger self, and the deferring of attainment is to provide time and means for development. Under the restraints of patience we become the bigger self. This is true, but not the whole truth. It is a common experience that the thing which we ardently longed for as the consummation of our happiness, is not nearly so satisfying when we get it as we imagined it would be. From which we may conclude that our patient waiting was not simply that we might enter in worthily.

Why this disappointment? Has our object changed? Were we deluded as to its nature? Was it some atmospheric trick that made it, in the distance, all *couleur de rose*, and, at hand, of much duller and less desirable hue? Is attainment another word for disillusionment. No; the change is in yourself. The

thing is less than it seemed, because you are bigger than you were. Objectively it is just what it was, and had you received it at the first moment of desire it would have realised your then expectations; but you are not now what you were at the first moment of desire. You have really outgrown your object. You waited for it, and strove for it that you might outgrow it. God gives it you when you have outgrown it. We sometimes say that all God's gifts come in due time; it is truer to say that all the best gifts of God come just too late—just too late for us to be satisfied with them. They are given us when we have passed beyond the crying need of them. We grasp them only when our reach is still higher. They are really useless when we get them, because they have already served their purpose in developing us to surpass them.

And just for this reason are we able to possess them. You can only possess a thing which you have outgrown. If you acquire it before that, it possesses you. You do not possess your youth while you are still young; only when you become a man. One of the great gifts of age is the opportunity and capacity to enjoy our youth. A man puts away childish things, they are no longer any use, but precisely for this reason may they be an enjoyment, and all wise men put away their childish things that they may enjoy them in the hours of leisure. You only possess love when you are free of it. Before that time its passion enthralls you. A man only possesses any particular ability when he has a margin of skill and power beyond it. You enjoy your climb when you have reached the summit. You possess your day at eventide. And death will give you the possession of many things, chief among which will be your past life.

You only enjoy what you no longer want. A promised gift is of use so long as you have not received it, for its use is that you may grow by the ardent desire of it; when you have so grown it is no longer of use; you may then have it to enjoy. I desire eagerly the bigger and the better things; they are out of my reach; I aspire and strive; so I grow. One day they become mine, and on that day I know that I am bigger and better than they. Things withheld for me are for my use; I pray they be so long withheld that I may grow big enough to do without them; then I shall take them. We seek what, as yet, we have no right to. Then we enjoy what we have no need of.

EDWARD LEWIS.

MEN'S WORKSHOPS.

GOVERNMENTS in England have touched with very gingerly fingers adult men's labour, being, we may suppose, imbued with the idea that a man can look after himself. The Trade Unions have up to the present so concerned themselves with men's wages that, speaking generally, the questions of conditions and hours of labour in men's workshops have not been given their proper share of attention. With the dread of pressure of unemploy-

ment dragging him down a man is not able to look after himself, in the sense of risking his employment by protesting against bad conditions of labour and long hours or injurious work, because he has his wife and family to keep, and, in his own words, he is "not taking any." Multiply this man by thousands, and it will be clearly seen why abuses remain as they are. He strikes, it is true, in many cases, but in an infinite number of others he endures rather than run the risk of bringing destitution on his family.

The capitalist employer exploits his men workers in a great many ways, almost as badly as he does his women and child workers. He is able to sweat his women workers below the level of subsistence, and he sweats his men to a point which makes it impossible for them to bring up a family decently, though it is not below the individual level of subsistence as in the woman's case. He employs child-labour wherever and however he can, paying it as low as possible, and working it as long as possible, but he cannot deliberately injure the health of woman or child by bad conditions without coming within reach of the law. Not so in his dealings with his men.

Unless he allows his workshop or adjoining premises to be in such a condition that the Local Authority* can prosecute him under the Public Health Act, he need not trouble himself about any of the sanitary regulations of the Factory Act.† In section 157 of the Factory and Workshops Act, 1901, it is expressly stated that certain provisions of the Act shall not apply to men's workshops, and they are set out in detail. In sub-section 1 of this section it is set down that: "The sections of Part 1 of the Act relating to temperature, thermometers, means of ventilation, drainage of floors, sanitary conveniences, opening of doors, &c.," shall not apply. In sub-section 3, it is set down that "the sections in Part IV. relating to fans and to lavatories and meals" shall also not apply.

In regard to temperature and means of ventilation. It is at least as necessary that a man should work under good conditions as a woman. He is as dependent on fresh air as she is, he has lungs which are liable to consumption, and consumption attacks anyone whose vitality is lowered by working in bad air or in extremes of temperature. In speaking of this disease we are at once faced with statistics which more than anything prove the need of the regulation of temperature and the provision of "sufficient means of ventilation." Throughout the country more men than women industrially employed die of phthisis; in some towns, Birmingham, for example, three men to one woman die of it.

If an inquiry was instituted into the conditions of labour in these places it would reveal a state of things which may

* The Local Authority can insist on lime-washing, cleansing, and purifying.

† In the Abstract for Men's Workshops, Form 59, Clause 1, states the workshop must be kept in a cleanly state and free from effluvia; and Clause 2 states the ventilation must be such as to render harmless any gas, vapour, dust, &c. But these regulations are a dead letter in many instances. As the men say, the inspectors are "squared," and conditions remain as bad as ever.

justly be described as disgraceful. The following account by a worker in a workplace belonging to a celebrated motor firm is only a type of similar places in all parts of the country:—

"The shop in which I work has only eight or nine small windows. Over a hundred men work there, and there are dozens of motor cars running all the while. The smoke from the exhaust and the petrol fumes are something awful; at times we can hardly see each other, and very often men have to go home ill; that is in the daytime with two gates open, and sometimes we have to work all night with the gates shut." This man describes the sanitary arrangements as disgraceful. There is not a place where any worker can even wash his hands. We hear of workshops where there is no real ventilation whatever; of places where the smells resulting from ill-arranged sanitary accommodation cause frequent illness; of places so ill-drained that the men's wives can wring the water out of their husbands' clothes; of rooms dense with dust and destitute of fans, and of other places without any heat at all or terribly overheated. When we add to this working in bad atmospheres and under bad conditions the strain of long hours, is it to be wondered that a large number of men are unemployed simply on account of ill health?

The facts concerning the hours of bakers as disclosed by the recent strike were appalling, but in not a few trades, and especial mention might be made of the motor trade, the hours run those of the bakers pretty close. Men are found working fourteen hours a day—that is, two hours overtime every day—and working from 7.30 a.m. on Fridays till 12 midnight, week in week out. There is among men employed in men's workshops a strong consensus of opinion that hours of labour should be regulated and overtime restricted. "Where there is so much overtime worked a man cannot do justice to himself or his employer," to quote a man working in the motor trade. "The pity of it is that the employer is too inhuman or too stupid to see this point. It is quite certain that the employment of night gangs would do much to remove a certain amount of unemployment, and with a little organisation there should be no difficulty in carrying such a rearrangement of labour through. The employer can scarcely cry out on the score of economy, for work performed by a gang of fresh men would be certainly better done, and the output would be greater, than the same work done by tired men at the end of a long day's work. He also could not complain that his wages bill would rise. His night gang might cost him a higher rate than his day gang, but he would not have to pay the extra half or quarter's pay on to the ordinary rate, which he has to at present for long hours of overtime."

In regard to meals, it is quite certain that very much good would be done if employers were compelled in men's workshops to grant regular times for meals; in fact, the regulations of the Factory Acts in regard to the meal-times for women should be applied to men. It is not realised in what a large number of workplaces the

men only get twenty or thirty minutes' break for dinner, with a consequent suffering to health and a tendency to only get a drink at the nearest public-house. The Trade Unions ought to face the fact that owing to the lack of regulations in regard to health in men's workshops there is a great loss of well-being to the men, and the causation of much preventable illness.

This article would scarcely be complete without some reference to men working in unhealthy industries. Here legislation is very complete, and there are swarms of rules, regulations, and special orders for the protection of the male worker as well as the female. But the amount of industrial disease is still very large, and will continue to be so unless fresh legislation or pressure from the Trade Unions is brought to bear in this matter. What is wanted is the prevention of continuous employment in unhealthy trades. It is time that we should cease to see men of only thirty engaged in red lead mixing in glass works, with neither teeth nor hair; time that the brass caster should be known for his skill in casting, not for his skill in drinking.

It is reorganisation that is wanted, again, and the Trade Unions should do all in their power to bring this about. No unhealthy trade should be allowed to be carried on by any one man for more than three days in the week; it will mean a man learning two trades, but there are numbers of men capable of doing other work than their own. Employers would doubtless oppose any ideas of this kind, but surely the Trade Unions are powerful enough to sweep opposition on one side, and they would have the support of every workman in the country who wishes to see the horrible wastage of life in the unhealthy industries stopped.

A PRESBYTERIAN WORTHY.

IV.

WE have seen what remedies the minister-physician used for his own ailments; his prescriptions for others are equally interesting.

In November, 1722, he visited Mr. Richardson at Buxton, who had been seized with smallpox. He writes:—

"When I came to him I prescribed to him a vomit, which succeeded well. Ye smallpox appeared on ye 4th day of ye confluent kind, and very malignant, with many purple spots intermixed. On ye 12th day ye second feaver was very high, and on ye following day he was delirious. I prescribed opiates and alexipharmicks, and 2 episparick plaisters. Through God's assistance he recovered."

Some might say, "Yes, more than through man's." Alexipharmick, or more properly alexipharmac, denotes an antidote for poison. It would have been interesting to have been informed what this antidote was. Dr. Clegg seems to have made due use of the phraseology of his profession, and possibly would have described a bleeding of the nose as an epistaxis. Episparick probably stands for epispastic, an epispastic plaster being a skin irritant applied

for the purpose of hastening an eruption. This assumed it does not appear so unaccountable that when Clegg's daughter Sarah was dying of malarial fever he should have applied to her a "plaister."

"Dec. 18th, 1729.—Called to see Armine Middleton. Found her distracted, I fear with hott liquors. Ordered her a blister and some bolus, but with little hope of success, she being in a fever of the spirits and exceedingly puffed up of late."

In April, 1750, Clegg notes that being at Manchester he was summoned to attend a man suffering from cholera morbus, and that he gave him "about two gallons of chicken broth to be vomited up again, and at night about twenty drops of laudenum." Mr. Kirk appends, "There is no note of the result of this treatment."

Some of these prescriptions will seem antiquated to medical men of the present day, but they were a positive advance on the prescriptions of two centuries earlier. We find in the Wolley MS. the following:

A CHARME TO CUER THE TOUTHACHE.

"In the name of the Father the Sonne & Holy Ghost Speake a truth and shame the devell. These words to be said 5 tymes over."

TO STANCH BLUDDE.

"Jesus Christ yt in Beathlem was borne and babtized in the fludd Jurden. And as verelye as Christ was in Beathleem borne & caused the water to stande so verelye Chryst Jesus will stanch this bludd. In the name of the Father Sonne & Holye Ghost. Amen."

A JELLYE FOR A CONSUMPTION.

"Take a cocke of 2 yrs old, & pull him alyve, beate him with small Rodds till he dye, then quarter him & take oute all his bowels, then wype oute all the bloode oute of him, then take a pd of sage fynlye beaten & strawe it in an earthen pott & betwene each quarter of the cocke strawe some of it, take a pd of grt reasons of the sone, & put to it 2 dates the stones beinge taken oute of them. A few praynes 2 or 3 spoonfulls of musterdell, put into it the combe, then stope this pott close with dowe boylinge xxxiiij howers, then take it oute and straine it and kepe the liquore of it & take a spoonfull of it firste in the morninge and laste at the nighte."

What would Dr. Koch say to this? On the other hand there are medical men who have no more faith in his tuberculin as a remedy for phthisis than they have in boiled cock's-comb.

In Dr. Clegg's diary is the note:—"January 9th, 1746.—I visited George Bramwell, whose colick ends in the Iliac passion, and I doubt will take him off." Again (May, 1750), referring to a Mrs. Robinson whom he had called to see and for whom he had prescribed, he says:—"The disease is ye Iliac passion, and the case exceedingly dangerous."

One consults a very popular encyclopædia of 1864, and finds an article on "Ileus or Iliac passion" containing the statement that it is "often caused by some irremovable mechanical obstruction," with the affirmation that "when recovery occurs it is due to *nature* rather than to *art*" (*italics ours*); but there is not a word on appendicitis. One consults

a popular encyclopædia of to-day and finds not one word about iliac passion, but instead there is a detailed account of appendicitis, of its cause, and its cure not by nature but expressly by art through the vivisection of the human subject—that is by the excision of the vermiform appendix which has become inflamed by the lodging in it of hard substances of some kind. Dr. Clegg trusted chiefly to prayer for the cure of the iliac passion, but had he lived in the twentieth century, no doubt his mind would have been quite open to all facts about perityphlitis, the late King Edward's malady, and about other forms of appendicitis.

But though the science and skill of physicians in the earlier half of the eighteenth century were undeniably rudimentary, their pay does not seem to have left comparatively so much for improvement. Clegg notes that on May 11, 1736, he received six guineas from a Mrs. Wingfield for medical attendance. What do present-day agitators for and against legalised doctor's insurance fees say to that?

It is worthy of remark that the doctor had a properly fitted up bath in his house, which was probably more than could be said of nine-tenths of gentlefolks' mansions in his day. It is evident that he by no means held the theory that "frequent bathing washes wastefully from the skin an emollient deposit which it exudes and which is essential to its softness, health and beauty."

HALLIWELL THOMAS.

(To be continued.)

BERNARD SHAW AND THE PLAYGOER.

NOTHING is more exasperating about Mr. Bernard Shaw than the way in which he flouts the feelings of those who admire him most. Perhaps that is their fault for trying to believe that he is dreadfully in earnest when he is only wildly funny, and for defending his plain intention to provoke laughter, with the plea that he quickens thought, when he talks about religion and morality in the audacious and irreverent manner of the *enfant terrible*. For he wants you to appreciate him without either expounding his meaning or cherishing the hope that he will fulfil the expectations of hero-worshippers, and nothing can be more disconcerting than the way in which he scolds a bewildered public, slowly grasping the fact that he is a great force in modern literature, for trying to understand his message. "When I am humorous," he says, in effect, "you must not explode with senseless mirth; you must simply take it in silence. On the other hand, when I am satirical at your expense, it is your duty to laugh and look happy; and when I assail the old-fashioned sentiments and romantic beliefs to which you are so idiotically and ignorantly devoted—well, that is the proper chastisement for your sins, and the best guarantee of my anxiety for your soul's welfare. As for my message, the golden rule is that there is

no golden rule, and you had better worship the gods that are until the gods that shall be have arrived."

This is all very well in its way, but it makes the plain man distinctly uncomfortable, and he begins to have a lurking suspicion that he could climb the steep path towards super-humanity more easily if those who scoff at him could enter a little more sympathetically into his difficulties and aspirations. The habit of criticism is apt to make the heart sterile, and even a Bernard Shaw may lose his "gifts of insane chivalry" if he indulges his love of denouncing other people too often. This was the thought that occurred to us after witnessing that curiously interesting and yet disappointing play, "Androcles and the Lion," at the St. James's Theatre, and reading the scathing things which the author subsequently said about his audience. No one who appreciates the sincerity and courage and penetrating insight of Bernard Shaw can fail to be irritated when people laugh at the wrong things in his plays—as, poor things, they often do; but he himself is almost entirely to blame for that in the present instance. His wit and audacity, his lightning changes of mood and his terrible habit of making the sublimest truths look ridiculous when he touches them with irony, simply bewilder the playgoer and make him hysterical, without, we fear, enlightening his understanding. People often laugh through nervousness when they are not quite sure what they ought to do, and if you bring the elements of tragedy and farce into violent juxtaposition, and mix up discussions on human destiny and the existence of God with all sorts of flippancies about shrewish wives, and the kind of pantomime fooling that we expect at Drury Lane on Boxing Day, it is not to be wondered at if the average mind becomes temporarily deranged. This is all the more regrettable as our need is so great at the present time for clear and creative thinking on the vital problems of life, and we may perhaps be excused if we grow a little impatient when our men of genius lead us up to the gates of vision and then turn us back with a comic tag.

The difficulties which beset Mr. Shaw in trying to deal with the sufferings of the early Christians, and the part they played in pagan Rome, without bringing a single real lion on to the stage were naturally very great, but would it not have been possible to surmount them without turning a tragedy into a farce, dressing up a clever actor to represent the king of beasts, and spoiling the poignancy of a really wonderful scene outside the Coliseum by the ludicrous clowning and chasing of Cæsar that followed? The stage lion was a lovable beast, and quite sufficiently amusing; but his antics made a mockery of the martyrdom in the arena, and struck a jarring note which was heard over and over again. The play throughout, in spite of some fine lines and vivid characterisation, seemed to indicate a lack of conviction which the pathetic apostasy of Ferrovius, the mighty man of battle who tried hard to be a Christian before he had ceased in his heart to serve Mars, fitly symbolised. That

God for whom Lavinia, the beautiful patrician, was proud and glad to die, although she could not properly account for the faith that was in her, is still an unknown and unrealised God to Bernard Shaw, who challenges, provokes, criticises and even believes that he is helping to create Him, but who does not yet worship Him in humility of soul. Indeed, how can you worship a deity who is only slowly coming into existence? And how can you fail to find even religious tragedies amusing when you cannot conceive that these things were ordained from the foundations of the world?

There are some things, however, that Bernard Shaw does believe in, and when he speaks of these he reveals certain lovable qualities of which those who smart under his satirical onslaughts are not always sufficiently aware—his compassion, for instance, for the despised and rejected among men, his admiration for those who hold their honour dear and know how to die for a cause that may even be foolish, his sympathy with the would-be saints who are not yet free from the trammels of primitive human nature, and, above all, his love of animals which has previously found expression in many ways, and now seeks fresh utterance through the lips of Androcles. The gentle Greek tailor who loves his "little brothers" so tenderly that he cannot bear the thought of even savage beasts being caged belongs to that order of mystics to be found chiefly in the East, who have some secret affinity with the dumb, wild things, and are more at home in the jungle than in cities inhabited by civilised man. "Depend upon it," says the author of the play in his prefatory note, "Androcles had that root of the religions matter in him which made all religions free to him except the religion of hunting and killing." And the same may be said of Bernard Shaw himself.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE CARE OF THE FEEBLE-MINDED.

DEAR SIR,—It is at about this time of the year that you have, for some years past, allowed me to render in your columns an account of our work to the friends who have done so much to prosper it, and to again ask their support for our new developments. May I still rely on your most effectual assistance and sympathy?

I should like, in passing, to claim your congratulations on the passing into an Act of the Mental Deficiency Bill. We had a very strenuous time whilst it was before the House, and it was necessary to bring to bear all the forces of those who had knowledge as well as feeling to combat the endeavours to wreck the Bill made by

a small number of people who had much feeling but no knowledge. Amongst the former, none know more certainly than educated working people, and perhaps the most influential deputation on the subject received by Ministers was that sent by the Manchester and Salford Trades Union Council (representing 30,000 men), and by the Manchester District Women's Co-operative Guilds (about 10,000 women). I had the honour of accompanying the deputation, two men and two women, who presented their petitions to Mr. McKenna and expressed their views with a clearness and force which impressed him greatly. To no one does the evil we are fighting come home more sadly than to the good fathers and mothers whose conditions of life make it impossible for them to secure for their children the care so essential to their safety. Naturally, it also comes home to us, who often have charge of children (frequently illegitimate), whose parents desire to remove them from our guardianship so soon as they reach the age at which normal children are earning money. In the future we may hope to save not only those children whose parents love and care for them, but also those whose thought of their boys and girls is purely selfish. In the meantime, it is a matter of standing regret to us that we have not more accommodation, especially for boys. We constantly refuse cases, and have to-day one more boy in residence than we ought to have. He is a little lad of four and a half years, rescued by a kindly doctor from a lunatic asylum: we had to make a corner for him. Benjamin runs some risk of being spoiled, being a great pet both with the staff and with the other boys, who are very proud of him, and always very anxious for his good behaviour. We shall have a few more beds soon, for our Ashby Hospital is built and nearly finished. We think it a convenient and commodious building, and are greatly looking forward to taking possession. We hope to have Nurse settled there before the cold weather comes. This depends partly upon whether we are successful with our next improvement—nothing less than to put electric light into all our houses. We have oil lamps in most of the houses now, and they are not only the cause of much work, but are a real danger. Of course, we should have had electricity long ago, but for the expense. We are trying hard now to arrange for our plant (we must make our own supply) to be in order in time for the Hospital. It all depends upon whether we can raise the money. In fact, as fast as we satisfy one ambition another takes its place, and that will always be so with such a family as ours—266 boys and girls, soon to be 290—all growing into fresh wants year by year.

Our little cobblers have done capital work during their first year—they have mended some five hundred pairs of boots and shoes; but they ought to have a "real" shop and go on to boot-making. At present they are housed in a disused dairy. A tailor's shop is a want the supply of which would save us much expense, besides giving our boys another trade. Our children have learned to make belts, neck-ties, and so forth on their little looms; they could, as they grow up, per-

fectly well manipulate full-sized hand-loom, had we a weaving shed. We ought to weave all our own towelling. We are constantly proving what good work our boys and girls can be trained to do, with patience. The fine, strong, and pretty baskets they make of cane and raffia are much admired, and are sold as fast as made. Think what it would mean if we could build a range of workshops, including, especially, a large sewing room.

We have a great many visitors at Sandlebridge, and lately received a party from Belgium. The Government of Brabant is building a big institution for the feeble-minded. Our guests talked French to the very visible interest of our children, who, however, abstained (to my relief) from comment so long as we were present, but as we left one room they broke into scornful jeers—except one small boy who said, "Oh! but Miss R—, we ought not to laugh at them, ought we? it's not *their* fault they were born so." We think the point of view of the defective child is interesting and his tolerance delightful.

We still keep the great majority of our grown-up girls and boys, and though of course there are exceptions and we have our anxieties, they are, for the most part, good and simple young men and women. A new wing at Brook House must soon be built for the lads who are over eighteen.

You will see how necessary it still is that we should ask for help, and will realise how gratefully we shall receive it when it is forthcoming.—Yours, &c.,

MARY DENDY, *Hon. Sec.*,

Lancashire and Cheshire Society for the Permanent Care of the Feeble-Minded.
13, Clarence-road, Withington, Manchester,
September 10, 1913.

THE GOTHENBURG SYSTEM.

SIR,—While I am glad that Miss Johnson speaks of "the beneficent management of the company" system in Gothenburg, I do not quite agree with her criticisms or suggestions. It is true that in so far as the political influence of the retail sellers of brannvin are concerned the political influence has been reduced almost to nil. It is, of course, unfair to hold the company system responsible for the influence of the sellers of beer and wine which are not under company control. Perhaps no better proof of the dissatisfaction of the Temperance Reformers with the system is to be found than the fact that reformers are now in Norway and Sweden seeking to bring beer and wine under the same kind of control as brannvin.

With regard to the magnificent effects of the closing order during the strike in 1907, I would like to point out that the credit for that must be set down to the system. The writer tried to get magistrates in a part of this country not long since to make a similar order, pointing out the excellent results of such an order in Gothenburg, San Francisco, and other places. The officials he consulted rightly recognised the need of such an order, but said that they were absolutely helpless as the licensed victuallers would resist it. My point is that what is not possible in England because of the present system

is possible in Gothenburg because of their different and superior system. Further than that, in Gothenburg two years ago I had a long interview with both Herr Andrée, the manager of the company, and Herr Ivan Berg, the stipendary magistrate of the city, and my impression is the suggestion for closing public-houses in the first place came not from the Government, but from the directors of the company. Be that as it may, the fact remains that the results were excellent and are impossible in England because of the influence of the licensed victuallers.

Miss Johnson points out the fact that Norway and Sweden are crying for prohibition. I am very glad; but to me that is not a proof of the failure of the system, but of its success. Here, again, we may point out that what is not within the range of practical politics in Britain may soon come to pass in Scandinavia. Much of this, too, I set down to the advantage of the operation of the system.

It is perfectly true, again, that the Government has appointed a Commissioner to investigate how to remove the communities in the State from economic dependence on the traffic. That is not proof that the system is so much a failure, but that it is capable of improvement. That the Government of this country have amended the Insurance Act does not mean that the Act is a failure, but that there are flaws which the foresight of the most sagacious statesman could not foresee. Mr. Sherwell and others have long pointed out the undesirability of the communities where the companies offer participation in the profits, and, as is well known, in the proposals of the Temperance Legislation League what has been discovered to be a flaw in the Scandinavian system would be entirely avoided in the Bill that would be brought forward in this country.

It is only because this letter is already sufficiently long that I do not deal with other points.—Yours, &c.,

Swansea,

J. T. RHYS.

September 10, 1913.

BOOKS AND REVIEWS.

THE RIGHTEOUSNESS OF GOD.

The Secret of Righteousness. By William Wooding, B.A. London: The Lindsey Press. 2s. net.

To those who are no longer able to accept the authority of religion as a guide to conduct because it does not seem to them consistent with modern ideas and experiences, the eternal problem of right and wrong becomes increasingly perplexing. A pronouncement like that of Lord Haldane, at Montreal, may prove illuminating up to a certain point, but there will be differences of opinion as to the ethical value of "Sittlichkeit," since we know that much false sentiment, and even hypocrisy, frequently lurks behind the common standards of ordinary life, and unless we have a basis for morals rooted in a divine order of things upon which we can found noble characters and an enlightened society, we shall most certainly

be like rudderless ships drifting before a storm when the primitive instincts and desires assert themselves. Such a divine order actually exists, and is inherent in the crudest religious dogmas ever rejected by the human reason in its search for truth, only the trouble is that men are prone to overlook the fundamental verities which are enshrined in the old creeds when they set about destroying the fabric of superstition. And they are much too ready to find fault with the providence that shapes human destiny because it does not always square with our imperfect notions of justice. This is a point which Mr. Wooding deals with very effectively in his short contribution to the study of morality. He reminds us, as we need to be reminded continually, that the righteousness of God, to which our righteousness must approximate in the fulness of time, is exercised over vast fields of being of which we have no knowledge whatever, and that much of the pain and misery we feel when we try to understand the workings of his will arises from our inability to realise that "we human beings are only part and not the only end of whatever scheme or purpose underlies the universe." God must always be "His own interpreter," because man can never fathom the immensity of his purposes. He can but dimly descry the great Pattern to which he must contribute a few multi-coloured threads as the ages are passed in review, and the history of the human race studied, without hoping to change the design or see the work completed. But we have enough light to work by, as Mr. Wooding points out, if we remember that we are bound of necessity—it is not a matter of choice at all—to live in social relationship with each other, and that only as extreme individualism gives place to a spirit of universal goodwill and the desire to serve others shall we be able to create laws and institutions and provide opportunities for happiness in accordance with the law of God. Forms of government may alter, national customs may be violated, the moral code modified, and the forms of religion utterly transformed; we are free up to a certain point to effect these changes; but there can be no permanence or stability if the needs of the commonweal are ignored and the spirit of hostility is allowed to work its way as of old among the nations. Selfishness is always the greatest sin, whether you regard it from the standpoint of religion or sociology, and to live the good life is to have in perpetual remembrance the fact of our mutual dependence upon and responsibility for each other as members of the great human family and children of one eternal Father.

THE lecture entitled "Will the Brahmo Somaj last?" delivered by Protap Chunder Mozoomdar in 1880, on the fiftieth anniversary of the Brahmo Somaj, which saw the birth of what is known as the New Dispensation, has been republished in pamphlet form by The Brotherhood, Calcutta. It is taken from Mozoomdar's book on "The Faith and Progress of

the Brahmo Somaj," in which it was afterwards incorporated. In the course of this lecture it was shown that the criticism so often brought against the Brahmo Somaj, that it consists of shreds and patches from all systems and schools, gathered by the ingenuity of men who have no faith in any particular revelation of truth, is simply misleading. "We mean," said the speaker, "not the collection of truth, but the unification of truth. We believe in the oneness of all truth. And this unity is not a philosophical attempt, but a spiritual fact. To us the leading principles of all religions form one Ideal, to realise which in our individual lives we strain all the powers of our body and mind. To us the great prophets of all the world form one hierarchy, to do homage to whom is the great ambition of our existence. To us, the leading disciplines and sacraments of all religions form one great method of spiritual culture which we must adopt. . . . And hence the unity of our Ideal includes all the ideals of the world. It is the harmony of scriptures. The unity of prophets is to us the family of God, the only heaven to which we aspire."

LITERARY NOTES.

"SĀDHANĀ: the Realisation of Life," is the title of one of the three new books by Mr. Rabindranath Tagore which are to be published shortly by Messrs. Macmillan. It contains some of the lectures which the author has delivered in the course of the year in London, Oxford, and elsewhere, and which were reported in our columns. The other two volumes, "The Gardener," a collection of lyrics, and "The Crescent Moon: Child Poems," consist, like the "Gitanjali," of translations from the original Bengali. We are glad to see that the publication of the "Autobiography of Maharshi Devendranath Tagore," with an introduction by Evelyn Underhill, is also announced by Messrs. Macmillan. This has only been published in India up to the present time, a translation being made in 1908 by Maharshi's son, Satyendranath Tagore, and his granddaughter, Indira Devi. The value of the autobiography consists, says the former, "in its being a record of the spiritual struggle of a noble soul against early associations, conventionality, and family ties—the struggle of a soul striving to rise from empty idolatrous ceremonial to the true worship of the One living God, the Brahman of the Upanishads."

* * *

THE following are also announced by Messrs. Macmillan:—"The Life of Florence Nightingale," by Sir Edward Cook, in two volumes, based on the family papers; "Highways and Byways in the Border," written by the late Andrew Lang in collaboration with his brother, John Lang, illustrated by Hugh Thomson; "The Nine Minoan Periods: A Summary Sketch of the Characteristic Stages of Cretan Civilisation, from the Close of the Neolithic to the Beginning

of the Iron Age, with special reference to the Antiquities of Knossos," by Sir Arthur Evans, who has also edited for the same publishers "An Atlas of Knossian Antiquities"; "Property: Its Duties and Rights—Historically, Philosophically, and Religiously Regarded," a series of essays by various writers, with an Introduction by the Bishop of Oxford; "The Practice of Christianity," by the author of "Pro Christo et Ecclesia"; "The Church and the Democracy, and Other Sermons," preached in St. Margaret's, Westminster, by Canon W. H. Carnegie; and "The Eschatology of Jesus," containing the Hulsean Lectures, by the Rev. H. Latimer Jackson. Professor C. H. Firth has edited Macaulay's "History" for an illustrated edition in six volumes, uniform with the illustrated edition of Green's "Short History" for the same publishers.

* * *

MR. A. HENRY SAVAGE-LANDOR'S record of a remarkable expedition will shortly be published under the title "Across Unknown South America," in two volumes, by Messrs. Hodder & Stoughton. The book, which is illustrated, contains much valuable information on the flora and fauna of South America, the Indian tribes Mr. Savage-Landor and his little band of men encountered, their legends, their languages, and the possibilities of development in these unknown regions.

* * *

"BOANERGES" is the title of the new book by Dr. Rendel Harris, in which he has completed a more extended study of "The Cult of the Heavenly Twins" than he was able to attempt either in that book or in his first book on the same subject, "Dioscuri in the Christian Legends." It traces in detail the antiquity and wide diffusion of twin-cults and their influence upon religions, past and present. The Cambridge University Press, which is publishing this book, is also issuing for the University of Chicago Press "Social Programmes in the West," the Barrows Lectures delivered in the Far East during the years 1912-13 by Professor C. Richmond Henderson, head of the Department of Practical Sociology in the University of Chicago. The object of the lectures was to place before the peoples of India, China, and Japan various plans of social betterment both in Europe and America, with a view of bringing East and West into closer relations and more intelligent sympathy. The volume includes a statement by Professor E. Fuster, of Paris, on the aims of the International Association on Social Legislation.

* * *

IN addition to these the Cambridge University Press will publish early next month "The History of the Lerins: The Monastery, Saints, and Theologians of St. Honorat," by Dr. A. C. Cooper-Marsdin, Hon. Canon of Rochester. The work follows upon the author's earlier study of the life of Caesarius, an eminent son of Lerins, and will comprise an account of the leaders of Christian thought in the fifth and sixth centuries who owed their training to the monastery of St. Honorat.

PUBLICATIONS RECEIVED.

MESSRS. CHATTO & WINDUS:—Love in the Hills: F. E. Penny. 6s.

MESSRS. HODDER & STOUGHTON:—The Life and Teachings of Jesus: C. Foster Kent. 5s. net. Days with the Great Composers: Third Series. 3s. 6d. net. On the Trail of the Pioneers: J. H. Morrison. 2s. net.

THE ST. CATHERINE PRESS:—Life of Sir Henry Vane the Younger: John Willcox, M.A., D.D. 10s. net.

MR. T. FISHER UNWIN:—Fabre, Poet of Science: Dr. C. V. Legros. 10s. 6d. net. Lord Lister, his Life and Work: G. T. Wrench, M.D. 15s. net.

MISCELLANEOUS

The Vineyard, Constructive Quarterly, The International Journal of Ethics.

FOR THE CHILDREN.

ALL AMONG THE HEATHER.

II.

KEEP watch, children, among the clumps of rushes by the tarn down below. I saw some small animal moving about. Keep your sharp young eyes on that open bit of ground near the fragment of old stone wall. The creature was making that way. No, it was much too small for a fox, or even a hare, and the movement was too stealthy for a rabbit. A weasel? Too big. I see it again, slinking cautiously through that little bed of sweet gale. It is fawn-coloured; it must be a stoat. It will be in the open directly. You all see it? Good, but be prepared to see it go very fast when it leaves shelter. There it goes, making for the wall. Did you notice the white under parts as it leapt across a rut? It is a very fine stoat. Did you notice how, when it saw us, it seemed to flatten itself against the ground? The motion made one think of a snake.

Other animals up here? Well, we are not likely to see many four-footed ones. It is too treeless for squirrels, while hares and rabbits would find too little grass. You may expect to see lizards basking in the sun on a flat stone. Hurt you? Oh dear no, they are absolutely harmless. If you chance to come quietly upon one it will probably lie quite still, and let you creep within some two feet of it; but make a sudden movement, or go too near, and it will vanish like a streak of light. Those I have seen here are usually greenish-grey, and about five inches long.

Ida wants to add to her collection of dried plants. She says she has not got any eyebright. Let us keep a look-out for mountain eyebright, which is the smallest kind. It grows freely up here. Look for a shrub-like plant only two to three inches high, and very full of tiny white or purplish flowers variegated with brilliant yellow. It belongs to the same tribe as the snapdragon and toadflax; the flowers are a little like them, but more open.

It is time to think about dinner. We will make in the direction of that faint murmur of water, which I catch whenever there is a breeze. You have not heard it? You town-reared children have not had your ears trained to catch country sounds, or you would hear it. Come this way; we

will see who catches the sound first. But if you chatter like that you won't hear it. Now!—still as mice, and listen. Yes, there is the sound of falling water, Charlie, but it is only a shallow fall. How do I know? By experience, just as you know whether a heavy dray or a hansom is coming behind you along Kensington High-street. Use your eyes now, and tell me how we can see as well as hear that we are near a stream.

Right, Fanny! The glen; that depression has in the course of centuries been hollowed out by the action of water running down from the mountain top. A thunderstorm, for instance, causes such a rush of water that loose stones are carried along the bed of the stream, and these plough up more stones which grind the rock surfaces, and carry down minute portions, which reach the valley as gravel or sand. As the torrent swells its carrying power increases, and it digs out and carries down great stones bigger than you could lift.

But my eyes tell me of another sign. I see something that would not be there if there were no water-course. Well it is like asking riddles. Guess away then. Yes, it is always there. Day and night? Yes, and summer and winter. No, my sign never goes away, so it can't be a bird or animal of any kind. Alive? Yes, and flourishing. Right! I *do* mean the broken line of trees. Scrubby little things compared with those in the valley; but see what long, strong, tough roots they have. Ida will tell you what these trees are with the lovely clusters of scarlet berries. They have another name, rowan, but mountain ash is perhaps more frequently heard. That very old gnarled one is a hawthorn. No wonder you exclaim, "That a hawthorn!" But you must remember that it has had a very much harder struggle for life on this mountain side than its sisters in the meadows. Rough winter winds have shaken it and howled at it, have dragged at its limbs and torn away bits of it. Summer suns have dried up its food supply. The flooded beck has washed some of the soil from about its roots. Hungry sheep have craned their necks to reach its twigs, and have thus pruned it late and early. Oh, this little tree knows what roughing it means.

Is not this a grand place for a picnic? Five people are not needed to unpack and set out dinner, so you two had better hunt around for new flowers. Now let us find a snug hollow for the spirit lamp. This place will do. We will build a wall round our lamp and kettle with these flat stones—as the stones will keep draughts off and give back the heat they get, our water will soon boil. Did we bring the matches? Hurrah! hand them over. Matches and salt are so often forgotten just because they are easy to pack up; but we have both.

Now all is set out for our dinner, we will see if we can find any botanical surprises for Ida. It will take that kettle another five minutes to boil, and three pairs of eyes in a ravine on a heather-clad mountain ought to find something interesting within five minutes. Bring me anything that seems new to you, or call me to see it growing. Ah, I thought you would come upon one of those pale green star-

like plants. If it were June you would find lovely violet-coloured flowers on it. It is butterwort. Its flowers are borne on long thin stalks; it is a little like a violet, but has no scent, or none that I can perceive. Yes, it does look like a green starfish clinging to the wet rock. It will not grow in dry places. Notice the sticky or greasy surface of the pale leaves. When a little insect alights on one its feet are caught in the sticky stuff; it struggles in vain to get away, and its struggles cause a fresh catastrophe. Do you see how the outer edge of each leaf curls over towards the centre? As the fly struggles these edges slowly curl more and more till they half close upon it. The juices in the leaf act upon the fly and kill it; gradually its tiny body is dissolved and absorbed by the plant as part of its nourishment. You see nearly every leaf has an insect, or part of an insect, on it.

After dinner we will look for another insect-eating plant which grows about here.

EMELY NEWLING.

MEETINGS AND GENERAL NEWS.

THE SCOTTISH UNITARIAN ASSOCIATION.

THE Scottish Unitarian Association, which was formed in the year 1813, held special commemorative meetings in celebration of its centenary in the Guild Hall, Montrose, on Saturday, September 6. There was a large number of delegates present from Aberdeen, Dundee, Glasgow, Edinburgh, Perth, Kirkcaldy, Stenhousemuir, and other places. A religious commemorative service was held, conducted by the Rev. Henry Williamson, of Dundee, and afterwards a social gathering of the delegates took place, presided over by Mr. John K. Wood, D.Sc., President of the Association. After the Chairman's brief opening address, the Secretary, Mr. Alexander MacLaren, of Glasgow, read some congratulatory messages which had been received from the Revs. Alexander Webster, Aberdeen; R. B. Drummond, Edinburgh; C. J. Street, Sheffield; T. Dunkerley, Ireland; Sir Edwin Lawrence, and others. Speeches were afterwards delivered by the Rev. Lucking Tavener, Aberdeen; the Rev. E. T. Russell, B.A., Missionary Minister for Scotland; and the other ministers and delegates from the various Scottish Unitarian churches, and also the Universalist Church at Stenhousemuir, which is affiliated to the Unitarian Association. Sunday, September 7, was observed in most of the Unitarian churches of Scotland as Centenary Sunday. At Aberdeen, Kirkcaldy, and Perth next Sunday is being observed as Centenary Sunday. Special services were arranged and particular reference was made to the hundred years' work of the Scottish Unitarian Association which had just been completed. The Scottish Unitarian Association was formed

immediately after the passing of the Act of Parliament in the year 1813, giving relief to Unitarians from various civil and religious disabilities under which they suffered up till that time. Notwithstanding the rigour of the law, various Unitarian congregations were established in Scotland before 1813, the first distinctive one being started in the town of Montrose in the year 1782. Since its establishment the Scottish Unitarian Association has done much to consolidate the movement for free religious thought in Scotland, and for many years subsidised some of the churches. In 1886 the late Mr. William McQuaker, of Glasgow, died, and left a bequest of £25,000 for the propagation of liberal religious ideas in Scotland.

CRUELTY TO CHILDREN.

It is twenty-nine years since it was decided to form a London society for the prevention of cruelty to children, and the splendid work which has been done since that time by the N.S.P.C.C. makes one shudder to think what a terrible state of affairs existed before the society was started. The annual report for 1912 reviews the various social activities which are now at work on behalf of the child, for child-welfare is looming very large on the national horizon at the present time, and many of the evils which react most disastrously on the younger generation are being undermined by Acts of Parliament and State interference of the most drastic kind. Still there is need for unceasing efforts on the part of the Society for the Prevention of Cruelty to Children, and this in spite of the welcome fact, which is strongly emphasised, that neither cruelty nor neglect of children can be described as characteristic of the people as a whole. There were 423 more complaints in 1912 than in 1911, the total number being 54,541, but it should be remembered that this may not mean an increase in cruelty, but simply that more people know when and where the cases should be reported. The central fact of the report is the statement that during the year the Society has acted as the protector of 159,407 children, a larger number than in any year of its existence. The figures are sufficiently astounding. There were 79,366 boys, 80,141 girls, and 23,175 of these poor little sufferers were babies under two years of age. Grouped under their various headings, the units of this statistical table form a grim comment on the much-vaunted civilisation of the twentieth century, and they seem the more terrible when we remember that, in the words of the report, "no words can adequately portray the condition of the child in its suffering. Besides, verbal description is limited, because, in many instances, the facts of cases are so appalling that the actual state of things can only be suggested." It is, however, only by drawing the attention of people who are ignorant of them to the gravity of the facts behind the figures that sufficient support can be obtained to enable this good work to be carried on, and for that reason a detailed study of the annual report and the *Children's Guardian*, the official organ of the Society, is advisable.

THE SOCIAL MOVEMENT.

A NEW FARM COLONY.

ONE of the most important events—for the social worker—in recent months has been the opening of the new Farm Colony at Wallingford by the National Union for Christian Social Service. The Union, an interdenominational body, has concentrated on two forms of social work, the care and control of epileptics, and the training of “unemployables.” The success of the training farms at Lingfield (founded in 1895) and at Marple (1905) has been such that it became necessary to provide more extensive accommodation, as, without any canvassing on the part of the Union, the number of applications for men to be trained grew each year. Consequently a farm called Turner’s Court was acquired at Wallingford, on a healthy situation on the western slopes of the Chiltern Hills. It comprised when purchased 390 acres of arable land, 90 acres of wood, and 30 acres of permanent pasture, a large farm house, seven cottages, and two sets of farm buildings. Steps were at once taken to erect new buildings capable of accommodating 120 men and the necessary staff. These consist of two homes, each capable of containing 60 colonists, 10 brothers, and a house father and mother; and a central block comprising office and stores, dining hall, kitchen, bath-rooms, engine and boiler rooms, &c. The total cost of establishing the colony has been £25,300, which must be procured from private sources, but the cost of maintenance is provided out of public funds under sanction of the Local Government Board.

THE SECRET OF SUCCESS.

The work at all these Colonies, including the latest, is carried on on avowedly Christian lines, and those who do the work, take it up deliberately as a definite Christian vocation. Perhaps their most distinctive feature is the activity of the “brothers,” men “of all sorts,—Conformists and Nonconformists, Socialists and Conservatives, learned and unlearned, soft-handed clerks and hard-handed sons of toil. They have one common bond, love to God, expressing itself in love for men, and this over-rides all divisions. Brothers come ostensibly for a period of three years, but there is really no fixed time. Some tire in six months. Others are glad to remain for six years, and some for a life-time, happy in their work.

“They are not equally good or equally efficient, but the factor relied upon is the one spirit animating all. Some fail and depart, and it is noteworthy that these are always the men who neglect their spiritual life. . . . House-fathers, farmer, superintendent, and the like, believe in the spirit of Brotherhood, and are proud to be able to manifest it in their daily life. The ideal is, the whole Colony a Brotherhood; and brothers who take the loftiest view rejoice when colonists make a brotherly claim.”

* * *

Those who have been responsible for the management of the Colonies claim to have shown by practical experience that men

who would otherwise have been a permanent charge on the community have been reformed in character; that Christian workers have been willing to devote themselves to a task which has in turn trained them for a more difficult service; and that these beneficial results have been achieved at a cost to the community considerably less than would have been required by the Poor Law, which nobody supposes effects any reformation in the character of those who come under its operation. Full information about this remarkable work can be obtained in the August number of “Social Service” (obtainable at Turner’s Court, Wallingford) and a further article will appear in the October number of “Progress” (British Institute of Social Service, 4, Tavistock-square, London, W.C.).

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Birmingham: The Old Meeting Church.—The Rev. Philip H. Wicksteed, M.A., President of the Economic Section of the British Association, will deliver an address on Sunday, September 14, at 3 p.m., at the Old Meeting Church, on “The Churches and Social Amelioration.” The Lord Mayor of Birmingham will preside.

Cheltenham: The late Mrs. Emma Haylings.—With regret we announce the death of Mrs. Haylings, of Cheltenham, on Aug. 23. She, and her late husband, Mr. Wm. Haylings, and family were in past years earnest supporters and workers at Bayshill Unitarian Church and Sunday school, and she was beloved by all who knew her. Mrs. Haylings was buried at the Cemetery, Cheltenham, the Rev. Henry Austin, of Cirencester, a friend of the family for over 40 years, officiating.

Chowbent.—By the invitation of Mr. and Mrs. Eckersley, members of the Chowbent Chapel congregation and choir, numbering about 100, were entertained at a garden party at Fulwell, Tyldesley, last Saturday. Some anthems were rendered by the choir, and selections were played by the Tyldesley Temperance Band. Mr. Eckersley, in acknowledging a vote of thanks, said that his family had been connected with the chapel from its beginning, more than 200 years ago. On the previous Saturday afternoon the Sunday-school teachers were similarly entertained at Woodleigh, Atherton, by the Rev. J. J. and Mrs. Wright.

Hackney.—A sum of £1,660 has already been raised for the new school buildings in connection with the New Gravel Pit Unitarian Church, and it is hoped that the full amount required, £2,000, will be reached as the result of a bazaar, which will be held on Wednesday, December 3, and Thursday, December 4, at the Queen’s (Small) Hall, Langham-place. Gifts of money or goods will be gratefully acknowledged by the bazaar treasurer and secretary, Miss Whitehead, 63, Clapton-common, N.E.

Holloway.—The meetings of the Liberal Christian League Branch at 11, Loraine-road, will be resumed on Sunday, 14th inst., at 7 p.m., when the subject of the address will be “The God of the Living.” On Wednesday, 17th inst., at 8.15 p.m., Dr. J. Lionel Tayler

will speak on “The Place of Mind Healing in Medicine and Religion.” During the summer outdoor addresses have been delivered weekly at Finsbury Park and Highbury-corner. The Social Service section is responsible for the working of the Hoxton Girls’ Guild, which meets every Tuesday. During the summer a fund was raised which enabled 80 factory girls to have a day at Southend.

Peckham: The late Mrs. A. J. C. Zabritius.—The death has occurred, at the age of 83, of Mrs. A. J. C. Zabritius, whose husband was at one time a most active member for many years of the London District Committee, and especially identified with the early history of the Peckham Unitarian Church, and with the popular services in Bermondsey before the erection of the church in Fort-road. The funeral took place in Nunhead cemetery on September 4, the burial service being conducted by the Rev. George Carter, an old friend of the family, and their former minister. Although the deceased lady was comparatively little known, she warmly sympathised with her husband’s ideals, and in a quiet unobtrusive way assisted him in his work. She had been an invalid for a lengthy period, throughout which she exhibited a cheerful courage and patience.

Swinton.—Mr. Lawrence Redfern, M.A., of Swinton, who has just completed his training at the Unitarian Home Missionary College, Manchester, having been awarded the Hibbert Scholarship for the present year, sailed for Boston on Tuesday, September 2, in order to take up a further course of study at Harvard University, U.S.A., which will extend over eight or nine months.

West London Adult School Federation.—Dr. J. Lionel Tayler will speak at a Lecture School, to be held under the auspices of the South West London Adult School Federation, on Saturday and Sunday, September 20 and 21. These lecture schools are a great feature of adult school work, and visitors from schools in all parts of London are given hospitality for the week end, in order to enable them to attend throughout. The lecture on Saturday will commence at 6.30 p.m., and will be held at East-hill Wesleyan Church (nearly opposite Wandsworth Unitarian Church), the subject being “Heredity and Fatalism.” Sunday’s lecture will be given at Zennor Hall, Cavendish-road, Balham, at 3.15 p.m.; subject, “Science and Religion.” The lectures will be followed by discussion, and visitors will be heartily welcomed.

NOTES AND JOTTINGS.

A PEACE MISSION.

Dr. Evans Darby, who has been the secretary of the Peace Society for twenty-five years, is now on his way to Canada, where he will conduct a peace mission “from the Pacific coast to the Atlantic” in the course of the next few months. He goes first of all to Victoria, British Columbia, where the Peace Society of Western Canada, which is arranging the details of the mission, was founded, and from there he will work eastwards across the Continent. He will afterwards visit Montreal and Toronto, and will attempt at the latter place to revive the Canadian Peace and Arbitration Society, which has not made much progress hitherto. Dr. Darby will not visit the United States, as he will go there two years hence to attend the International Peace Congress.

CHILDREN AND HUNTING.

In a recent letter drawing attention to the case of a little boy who was drowned not long ago at Reading, through going to the river, at the request of his teacher, to catch tadpoles for nature lessons in school, Mr. Joseph Collinson, of the Animals' Friend Society, mentioned another wrong custom which is fostered by school authorities in some parts of the country. "I refer," he says, "to the presence of children at otter hunts—a most cruel and cowardly 'sport.' I have particulars of two such cases: That of the master who took his schoolboys to follow the Hawkstone otter hounds, and that of the headmistress who selected the otter hunt for an object lesson, and gave her pupils a half-holiday, so that they might see for themselves what the 'noble British pastime' is like. I have often heard of the presence of school children at these demoralising hunts, and it is to be hoped that steps will be taken to prevent the humane education which happily is becoming more general nowadays, from being rendered nugatory by the thoughtlessness (to put it mildly) of masters and their teachers."

A GRANDSON OF WILLIAM HAZLITT.

Mr. William Carew Hazlitt, who has just died at the age of 79, represented, says the *Times*, the fourth generation of a family with an hereditary addiction to literature. His great-grandfather was the Rev. William Hazlitt, a Presbyterian minister who emigrated to America, returned to England, and ultimately, as his great-grandson has put it, "renounced the Church" because he was "in incipient mental labour with notions and schemes of another tendency and of a higher reach." He was associated with Dr. Priestley, and prepared a liturgy for the Presbyterian Church at Weymouth. His son was the essayist, who made the name famous but left the family unprovided for. The essayist's son, William Carew Hazlitt's father, had for many years a hard struggle, as a journalist and a publisher's hack, reporting for *The Times*, the *Morning Chronicle*, and the *Daily News*, writing a Life of Cromwell, and editing David Bogue's European Library. Ultimately a pamphlet which he had printed gained him a place in the public service—the office of Registrar of the Court of Bankruptcy. He married Miss Reynell, the daughter of a printer, who did a great deal of work for Byron's, Shelley's, Keats's, and Leigh Hunt's publishers—the Reynells being of an old West Country family connected with the Carews, whence Mr. William Carew Hazlitt's second Christian name.

* * *

Mr. Hazlitt preferred literature and literary studies to either the applied sciences or the pursuit of gain, and he adopted literature as his calling at about the age of 24, beginning with a work on "The Venetian Republic," which has been more than once reprinted. He once had the satisfaction of hearing that book recommended to him as the most useful authority on the subject by the director of the Public Library at Venice, who was unaware that he was speaking

to the author. His reputation would probably have stood higher if his efforts had been more concentrated. He touched too many subjects, and it cannot truthfully be said that he adorned them all. It was in connection with bibliography that he did work of most enduring value. All book-hunters value his voluminous "Bibliographical Collections and Notes on Early English Literature"; and his Prefatory Dedication of the second series of them to his father gives some interesting particulars of the immense labour which the undertaking involved. The collection of the material for the first series occupied nine years; the book itself is a thick octavo of 714 pages, in two columns, supplying descriptions of about 10,000 articles. He compiled, under the title of "A Roll of Honour," an alphabetical catalogue of over 17,000 book-collectors of the British Isles and the early Colonies; he wrote "The Book-Collector, a General Survey of the Pursuit," and "Confessions of a Collector"; and he was responsible for the English portion of the catalogue of the famous Huth library.

THE LACK OF LABOURERS IN RUSSIA.

It seems scarcely credible that although Russia has a peasant population of more than one hundred millions, there is a scarcity of common labour owing to the fact that the muzhik is deserting the coal mines, the factories, and even agriculture. Bitten with the desire to be as good as other men which is the result of the breaking down of caste barriers, and the spread of education bringing with it a general discontent equally characteristic of the working classes in other countries, the peasants are invading the cities, where they seek to escape from the stigma which is becoming deeply offensive to them, and hire themselves out as clerks and janitors in the hope of rising at some future time to the position of "gentlemen." But for the great majority of them this transitory stage is accompanied by many hardships and often extreme want, says M. Menshikov, of the *Novoye Vremya*, while all the time there is a scarcity of hands on construction works, in the textile mills, and on the land which it becoming serious. The truth is "the main producer of grain, bread, flour, meat, milk products and all other food-stuffs is disappearing... Besides the bread famine, we have a firewood famine, a coal famine, and all possible famines... The population grows and the number of labourers decreases."

ALCOHOLISM AND TUBERCULOSIS.

A work on alcoholism has just appeared in Bulgaria, which has been awarded a prize by the Academy of Science. The author, Dr. G. Baeff, points to the close connection which he holds to exist between alcoholism and tuberculosis. He points to the very high mortality from that disease in Kasanlik, where he lives. This mortality among the Bulgarians is at its highest between the ages of 21 to 30, and again from 50 to 60. In the former period the mortality is due to a predisposition to the disease, in the latter to drunkenness. Amongst the Turks, children of from two to six years old die of tuber-

culosis owing to the ignorance of the parents and to infection. After forty years of age tuberculosis is very rare, owing to the habits of temperance and abstinence from alcohol which prevail among the people and the employment in the fields. Among the gypsies, infant mortality from tuberculosis is extremely high owing to ignorance, &c., just as among the Turks; later, from the age of forty, tuberculosis is very rare, for the same reason as those given for the Turks. Among the Jews, the death-rate is quite normal, because they are a civilised people, take good food, do not overwork and take a sufficient amount of rest from labour.

THE DUNKARD RIVER BRETHREN.

Among the numerous religious sects that have found their home in America not the least interesting is that of the Dunkard River Brethren, of whom the *Christian Register* recently gave some account. The members have their headquarters at Lordsburg on the north side of Pomoma Valley, in Southern California, and here, in a climate and amidst scenery similar to that of Palestine, they follow the life and ways of the first Christian Church in Jerusalem as closely as is possible in the twentieth century. They raise the same crops as did the early Christians, and grow olives extensively. Each community has its own stores and warehouses and schools, and there is, in addition, a college at Lordsburg; but "they do not build fine houses or seek after any superior educational facilities and accomplishments" in fear of becoming vain, while their reading matter is usually limited to the Bible and the almanac. "Current fashions and manners they look upon as sinful, and they allow no public money to be expended by the State upon their poor and helpless, but provide for them among themselves. Firearms and weapons of any kind they abominate, and, sooner than do military service, they will sacrifice all their belongings, for to them the shedding of blood is abhorrent." They "affirm" instead of "swearing" in court, regard the marriage tie as sacred until death, and twice every year observe the Lord's Supper, which is copied amongst the Brethren even to the most minute detail.

* * *

ON these occasions the members of this singular sect wash one another's feet, as the Master washed the feet of his disciples, "the rite being gone through with sincere simplicity and deep devotion." The men wash their brothers' feet, and the women do the same among themselves. Afterwards bowls of broth are set before them, and the contents silently swallowed, this part of the ceremony ending with a salutation of fellowship. When seats are resumed the Elders break bread, earthen pitchers of unfermented wine are brought in, and the communion is administered to each. The proceedings are brought to a conclusion by the reading of the gospel narrative of the Lord's Supper and the singing of a hymn. It is said that "among the River Brethren crime, drunkenness, and the assertion of the law are almost unknown. Peace, simplicity and prosperity are the keynotes of their rigorous lives."

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

SEPT. 13, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

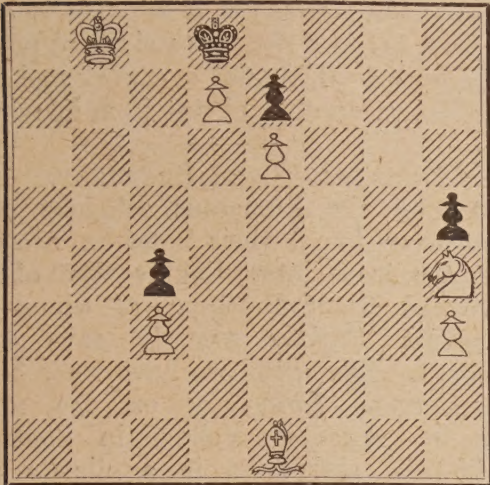
PROBLEM No. 23.

By A. MIELZINER.

(Specially contributed.)

BLACK.

(4 men.)



WHITE.

(7 men.)

White to play and mate in three moves.

SOLUTION TO No. 21.

1. P. Q4 (Key-move).

Correctly solved by R. B. D. (Edinburgh), A. Mielziner, the Rev. I. Wrigley, Dr. C. G. Higginson, J. Johnson, W. Hudson, Geo. Ingledew, W. E. Arkell, W. T. M. (Sunderland), F. S. M. (Mayfield), T. L. Rix, the Rev. B. C. Constable, A. J. Hamblin, Edward Hammond, E. Wright, R. E. Shawcross.

Additional solutions to No. 20:—F. S. M. (Mayfield), the Rev. D. Amos, Geo. Ingledew, the Rev. B. C. Constable, Walter Coventry, I. A. C. (Kingussie). Also to No. 19:—W. Hudson, and W. E. Arkell.

ANSWERS TO CORRESPONDENTS.

A. IRVINE INNES (Winthrop, Mass.).—Do you not see that in No. 14, your suggested move to mate (1. R. B4) is illegal, since the R is obviously pinned by the black Q?

F. C. BETTS.—This column is chiefly devoted to problems. You might get some of the papers you require at Frank Hollings, Great Turnstile, High Holborn, London.

E. C.—The reason why you cannot find the twelve variations to No. 21 is that your suggested key is incorrect; after 1. Q. K3, Black plays 1... Kt. Q2, and there is no mate.

W. E. ARKELL.—Yes, you were the culprit, but are freely forgiven.

REV. B. C. CONSTABLE.—The variations are reckoned by the actual mating moves, at all events in two-movers, and not by the number of moves at Black's disposal.

REV. D. AMOS.—"Eureka" is hardly a happy expression. No. 21 is not solved by 1. P takes Kt, since it is recaptured by the Q and gives check, a device which the composer was careful to arrange by placing the white K where he would be exposed to attack.

Several correspondents have gone wrong with No. 21, though it is said that the key-move is rather weak on account of the isolation of the QP, which should have aroused suspicions in the minds of the solvers. The use of the white K was not fully grasped. Moreover, it is hardly likely that I should submit a problem having so bad a key as a capture and promotion, nor should I allow more than one method of solution, though several readers claim that there are alternative methods. It is curious to note that the move 1. P x Kt, becoming a Kt, ch., was a very difficult one to defeat, and it was only at the last moment that I found the remedy by using the white K where he now stands.

The Inquirer.

Among recent Articles are the following:—

"Renewing Our Youth." By Rev. E. W. LEWIS, M.A., B.D. Sept. 6.

"Back to the Land." By Rev. J. M. LLOYD THOMAS. Aug. 23.

"Paradise: Yonder and Here." By Rev. W. J. JUPP. Aug. 16 and 23.

"Two Aspects of Religion." By Rev. Dr. DRUMMOND. Aug. 9.

"The Women's Pilgrimage and its Moral Significance." By Rev. H. E. B. SPEIGHT, M.A. Aug. 2.

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